2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

223 661 [484] [235] commission from Finow to treat with the chief of Hihifo respecting a particular bird of the species called *kalai* (trained for sport). This latter chief, although belonging to the island of Tonga, was never professedly Finow's enemy, otherwise than as Finow had been associated with the late Toobó Nuha, whom the chief of Hihifo mortally hated*; but as Toobó Nuha was now dead, and consequently all cause of enmity removed, Finow was in hopes he should be able to prevail upon the chief of Hihifo to make him a present of one of the first and best trained birds, of the kind in question, that ever was known, and which this chief had trained up with great care, and had long had in his possession, though it was the envy of 223 every chief that had seen it. This particular bird Finow was ardently desirous of, to practise the sport called *fanna kalai*, of which we shall give a description. The sportsman, armed with a bow and arrows, conceals himself within a large cage, made of a sort of wicker-work, covered over with green leaves, but not so much but what he may see his game: on the top of this cage is the cock bird tied by the leg, who makes a noise, and flaps his wings, as if calling other birds to come and fight him:

* The cause of this enmity, Mr. Mariner is not well acquainted with.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

within is a smaller cage, in which there is the hen bird, who also makes a peculiar noise, as if in answer to the one on the outside; but be this as it may, both cock birds and hens are attracted towards the spot, and are shot by the sportsman. This sport is practised by none but the king and very great chiefs, for training and keeping these birds require exceeding great care as well as great expense. One man is appointed to each pair of birds, and he has nothing else to do but to attend to the management of them; and, if this is not done with great skill, they will not make the noise necessary to attract others. So much attention, in short, is paid to these birds, that their keepers are authorised to go and demand plantains for them, of whomsoever it may be, and howsoever scarce may be this article of food, even if there were a famine, and the people almost starving: if a keeper, even on such occasions, sees a fine bunch of plantains, he will go and *taboo* it, which he does by sticking a reed in the tree, and telling the proprietor that those plantains are tabooed for the use of the birds. These keepers live well, and are, in general, very insolent fellows, sometimes committing very great depredations, under frivolous pretensions of procuring food for their birds. The sufferer sometimes makes a complaint to the king, or

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

whatever chief the keeper belongs to; and if the chief thinks the offence really outrageous, he orders the man a severe beating, which is usually done by inflicting heavy slaps with the open hand upon his bare back, or striking him about the head and face with the fist.

Filimóëátoo soon departed from Foa, on his way to Hihifo, and arrived at this place without any accident. He was not, however, so successful in the object of his journey as he expected to be; for the chief of Hihifo was by no means willing to part with a bird, which, he said, had cost great hazard to himself, and the loss of many lives, to preserve; for he had sustained wars with so many other chiefs, who had quarrelled with him on account of his refusing to give it them, that he felt, he said, more than ever resolved to keep it: but, however, as Finow had so strong a desire for an excellent and well trained bird of that kind, he would make him a present of a pair, which, although not quite so good as the one in question, yet would be found exceedingly valuable. Before parting, however, he qualified his refusal of the rare bird by saying, that if he ever did give it away, it must be after very mature deliberation, for it had already cost him a vast deal, and was certainly the best bird that had ever been trained. He was heartily glad to hear of the death of

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

found always to have a thin layer of the rotten wood between them. The expression therefore indicates those who should be in the closest possible contact and give the greatest support to each other, but who do not do so. Beside the ordinary Samoan term *afato*, Pratt (Grammar and Dictionary of the Samoan Language) gives *moe'ese'ese* as a name for this grub. *Moe'ese'ese* means "sleeping in different places" and apparently refers to the same peculiarity as is noted in the Tongan proverb. [For a description of the *ofato* (Sámoan, *afato*) see Krämer, Samoa-Inseln, Band II, p. 430.]

539 825 571

BIRDS

160. Hange ha moa liaki kovi: Like a hen deserting badly.

Refers to a hen who deserts her chicks before they are able to fly to a roost and look after themselves. Applied to parents who neglect their children.

539 235 855

161. Hange ha momoa fiji: Like a handsome cock.

This is not quite literal, the word *fiji*, rendered handsome, being one of the descriptive terms applied by the Tongans to fowls, and indicating a dark plumaged bird that is reckoned the finest looking of all. Applied to a man of handsome bold aspect.

539 235 [826]

162. Jitua kae kio: Gone away but squeaking.

The picture is that of a man who has stolen a mother hen from her chickens. He gets off unobserved with his catch but leaves the young ones squawking until they attract attention and the theft is discovered. Used of the traces which one leaves of his wrong-doing and by which he is found out.

163. Lilolilo pea kio: Hidden and chirping.

A young chick hidden from sight will chirp and thus make itself known. Thus an action may be done secretly but there will be some slight indication by which it will be betrayed.

164. Kai lalo hakalo: Eating under the coconut scraper.

Coconut broken into small pieces by a scraper is very commonly used for feeding fowls. The thoroughly tame fowls will come and eat the nut as the pieces fall from the scraper but the wilder birds will not venture near. Used of giving up wild shy ways and becoming thoroughly domesticated.

539 235 825

165. Kainga a moa taane: Friendship of a breeding cock.

A couple of roosters may be friends but there will come a day when they will fight. Two high-spirited warriors may be friends but they are likely to fight at last. Friendship between those who are apt to fight with each other.

539 235 829 572

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

539 235 829 **166. Kio mo kokono:** Literally chirping and straining.

A name applied to chickens. Rather an abusive epithet applied to persons meaning that they are chickens, that they cannot do much and what little they do is only accomplished with a good deal of straining.

167. Moa looa: Choking fowl.

Applied to one who is nursing some sting; or who for some other reason sits with uplifted head and preoccupied stare. His attitude is likened to that of the straining fowl. (Compare Nos. 146 and 177.)

168. Moa tangata fie moa taane: Cock who wants to be breeding cock.

"Breeding cock" is perhaps not exactly a literal translation of *moa taane* which means rather a fine, big, specially strong cock. Birds of this stamp, however, are kept for breeding purposes and to discharge the responsibilities of caring for a family. More ordinary cocks find their way to the pot or, more strictly, the banana leaf. This indicates the conceit of [157] an ordinary rooster who wants to be like his big strong brother. So of the little ordinary chap who gives himself the airs of his betters.

539 825 [137] **168. Hange ha veka kui:** Like a blind rail *(veka, Rallus pectoralis)*.

Wild, uncoordinated action such as might be expected from a blind bird.

539 825 571 626 **170. Kai pe tae hoo veka:** Eat the excrement of your rail.

Eat the fruit of one's own work. Used in reproach to one who is enjoying by himself the reward of his labor, by those who think that they should have shared it with him.

539 825 515 **171. Kaukau faka-veka:** Bathing like a rail.

The rail is not very fond of water. The expression is applied to a human being who manifests the same distaste.

539 825 561 **172. Kiki tou veka:** Young rail generation of rails.

The young bird is not in the same generation with the full grown birds. Used by anyone who wishes to emphasize that another is much older than he. I am no more in the same generation with so-and-so than the young rail is in the same generation with the full grown bird.

539 825 515 **173. Taka tahi a veka:** The rail going about at sea.

The rail may fly down to the sea or, in ancient days, may have been taken on a voyage by those whose god he was, but in spite of his proximity to the water he does not bathe. Used of one who goes down to the sea but does not take advantage of the opportunity to bathe; is contented to remain dirty.

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

special kin, church-thanksgivings, and the like. It is well to be prepared for these possible functions with pigs on hand. Otherwise the pigs will have to be bought from whomsoever can be persuaded to sell. The price is likely to be high. Biukala, to take a typical case, has now five pigs, three sows and two boars. During 1938 he killed ten pigs: six for his son's first birthday (he also purchased an additional large pig for this feast, thus signalising with a memorable feast the prestige of his high status among the other commoner families of this village), two for Christmas celebrations, and two sucklings which he sold when temporarily short of ready cash. No feast can claim to be a feast without the service of pork. Hence the premium on the keeping of pigs.

Most village households also own at least one horse. This is most useful for visiting distant villages, for riding (bareback) to and from the plantation, and more particularly for use as a pack animal in bringing back heavy loads of food and firewood to the village from the plantations.

Many households possess a few chickens which are used as an occasional food relish and for feasts. The eggs, if any, may be sold for a pittance to the trading station, the manager of which takes them in turn to Neiafu where they are sold from the big stores to the European residents. Two families have several goats, useful for feast-occasions. The village overseer owns two cows and a bull. At rare intervals he sells a cow or a calf to a butcher in Neiafu. He slaughtered one cow himself for the birthday-feast of his son. Neither milk nor manure are used. The animals have mostly prestige value.

Pigs are nominally supposed to be kept inside enclosures in the village. They usually wander round the village, unhindered, unhampered, and occasionally venture into the bush where they often play havoc with the gardens. They are usually fed on mature coconuts, specially if fattening is necessary for a forthcoming feast. Otherwise they root up the free village lands hunting for roots and wallowing in the consequent mud baths during the rainy season. Goats, cows, and horses are kept tethered in the plantations where they find enough green foods to keep them in good condition. Chickens are semi-wild, roosting in the trees and only to be

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

000 and there was great rejoicing, for there were no hogs in the island. And from this sow was the whole island replenished."

231 177 192 Some writers have remarked upon the Polynesian word for pig—*puaka* or *vuaka*—as being a proof that the pigs were first introduced by the Portuguese. There are, however, other words of Melanesian origin for the animal in Fiji—*ngō* and *vore*—that show the animal to have been known in the Pacific by others than the Malayo-Polynesians. It is most probable that the name is a mere coincidence, and that the people brought their pigs to the Pacific with them. The name may even be onomatopœic.

231 [136] The pig of the Pacific is long-snouted, humpbacked, lean, and out-at-elbows. He seems to have forgotten such of the decencies as may be traditionary among his civilised cousins, and will eat putrid flesh and other things that are unmentionable. He is, besides, stricken with a deep melancholy, from which neither the sunshine nor the cloud of flies in which he passes his existence can rouse him.

235 [171] Domestic poultry must also have come to the Pacific with the ancestors of the present Polynesians. The Tongan name *moa* and the Fijian *toa* are of course onomatopœic. The Maories, already possessing the word to denote domestic fowls, applied it to the great wingless birds they saw on their arrival in New Zealand; for the *moa* in their eyes was simply a hen on a gigantic scale.

231 177 192 The cat was probably the next arrival, and its native name is proof-positive that it was introduced by a person who called it "pussy," therefore an Englishman. In an

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

cart is noiseless, and so after nightfall they are compelled by law to carry a light. The law is satisfied by the economical expedient of a smouldering brand, visible no farther than a lighted cigar.

There is little bird-life in the islands, but two of the species show remarkable peculiarities. The *kaka*, a green parrot common to all the islands of Fiji, is in Tonga confined to the little island of Eua. Though tame parrots have been taken across the narrow strait that separates Eua from Tongatabu, and have escaped in the larger island, they have never bred there. Wallace has recorded the fact that land-birds will not cross a deep-water strait, however narrow; but no one has offered a plausible explanation of the arrival of the *kaka* in Eua without touching at Tongatabu. The Eua species differs slightly from the green parrot of Fiji.

Stranger still is the presence of the megapodius (*malao*) in Niuafoou (Boscawen Island), which, if one may judge from the absence of a fringing reef and the volcanic nature of the soil, is of more recent formation than the others. It is covered with the large mounds in which this energetic little bird lays its eggs, leaving them to be hatched by the sun if they be fortunate enough to escape the eyes of the people or the pigs of the place. These eggs, enormous when compared with the size of the bird, have been for centuries regarded as a delicacy of Tongatabu, and have been exported thither in every canoe sailing southward during the breeding season. I was told (with what truth I know not, for I tried it and failed) that the eggs thus taken to Tongatabu are often hatched artificially and the young *malao* reared. The jungle of the southern

47: Decktor Korn E-5 (1969-1970) 1975 OU9 Tonga OU9
Tongatapu
Motulahi

village had no one engaged in any income-producing activity besides the basic Tongan pattern of peasant production. In the remaining households, there were a total of 54 government employees, both men and women, almost all of whom worked in the main town. In addition, there were persons employed outside government (mainly as laborers in various enterprises), or by one of the churches (usually as teachers in a church-run school). Besides people with jobs, there were people in the village who had business enterprises of their own. Included in this were six stores in the village, two women kept large flocks of chickens and sold the eggs to the big stores in the main town, there were three privately owned sheds that were hired for movies and dances or used as copra-weighing stations, two men owned trucks for hire, one man operated a band, a woman had a dress-making shop in town, and so on. Other income-producing activities of people in the village included the cultivation of watermelons (mainly for export to New Zealand) and the manufacture of handicrafts.

In many cases, the income-producing activities described here were not full-time occupations, nor were they the major source of income for the household. In most of the households in the village, subsistence production and copra production are the mainstay of the household, while other income-producing activities serve mainly to provide a more or less steady flow of cash. On the other hand, households with no source of supplementary income enjoy a noticeably lower standard of living. Among these, for example, there is a greater proportion of the old-style, coconut-thatch houses or old and shabby wooden houses—people without supplemental sources of cash income find it more difficult to obtain the large amount of cash needed to build a new wooden or brick house.

The major part of the everyday cash requirements and other material needs of a household are provided for if the household has access to an agricultural allotment (*'api 'uta*). Although this is not the place to describe the Tongan system of land tenure in any detail,[11] the following notes will suffice to indicate the major elements involved in a household's having access to an allotment. In theory, every male over the age of 15 is entitled to an agricultural allotment of 8¼ acres registered in his name. In practice, however, about 60% of all who are eligible do *not* have land in their names (largely because of shortages stemming from the pressure of increasing population). Some men, on the other hand, have effective control over more than one allotment,

11 For articles dealing with the system of land tenure, see Maude (1972) and Nayacakalou (1959). In addition, refer to Rogers (1969) for a discussion of the *Report on the Results of the 1966 Census* (Fiefia 1968) that focuses on the findings relating to population increase and its effects on land holding.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

unknown ones discoverd by Dr Forster who visited these islands in 1773 and 1774 are not yet wholly publish'd. Besides the Pemphis,[1] Decaspermum,[2] Mallococca,[3] Maba[4] & some other new Genera describ'd by that Gentleman in his Characteres Generum Plantarum, London 1776, there are a few more found here which the different perhaps season of the year and short stay did not suffer him to detect, although it did not appear during our stay that above a fourth part of the trees and other plants were in flower, a circumstance absolutely necessary to distinguish the various kinds by.

The only Quadrupeds (besides hogs) are a few ratts,[5] and some dogs which are not natives of the place but produced from some left by Captn Cook in 1773, and others got from an island call'd Feejee, which must also have been lately, as the breed is not yet so numerous as to furnish the neighbouring isles with any. Fowls which are of a large breed are domesticated here.[6] Amongst the Birds are Parrots, somewhat smaller than the common grey ones, of an indifferent green on the back & wing, the tail blueish and the rest of a sooty or chocolate brown;[7] Parroquets not larger than a sparrow, of a fine yellowish green with bright azure on the crown of the head and the throat and belly red;[8] besides another sort as large as a dove, of a fine green with a blue crown & thighs, the throat & under part of the head crimson, as also part of the belly, and the rest a beautifull green.[9] There are owls about the size of our common sort but of finer plumage,[10] the Cuckoos mention'd at Palmerstons island,[11] King fishers about the size of a thrush of a greenish blue with a white ring about the neck;[12] and a bird of the thrush kind, almost as big, of a dull green colour with two yellow wattles at the base of the bill, which is the only singing one observ'd here but compensates a good deal for the want of others by the strength & melody of its notes which fill the woods at dawn, in the evening and at the breaking up of bad weather.[13] The other land birds are Rails as large as a pigeon of a variegated grey colour with a rusty neck,[14] a black sort with red eyes not larger than a lark,[15] large violet colour'd Coots with red bald crowns,[16] two

[1] Ngingie, *Pemphis acidula.* [2] Nukonuko, *Decaspermum fruticosum.*
[3] Fo'ui, Forster's *Malococca crenata*, now *Grewia crenata.*
[4] Mapa, Forster's *Maba elliptica*, now *Diospyros ellipticifolia.*
[5] *Rattus anulans.* [6] The common Indonesian and Pacific *Gallus bankiva.*
[7] Tongan Parrot, *Pyrrhulopsis tabuensis.*
[8] Blue-crested Parakeet, *Coriphilus fringillaceus.* [9] *Coriphilus solitarius.*
[10] *Strix delicatula.* [11] *Eudynamis taitensis.*
[12] White-collared Kingfisher, *Halcyon chloris.*
[13] Wattled Honey-eater, *Foulehaio carunculata.* [14] Banded Rail, *Rallus philippensis.*
[15] Spotless Crake or Sooty Rail, *Porzana tabuensis.* [16] Swamp Hen, *Porphyrio melanotus*

241 as sorghum, rice, soybeans, and macadamia nuts, are very
242 rarely found on bush or town allotments. With the exception of seeds for watermelons and garden vegetables, which are generally purchased at the large trading stores in Nuku'alofa, most planting material for crops grown on the allotments is obtained by Tongans either from their own stock or from friends.

231 The Department of Agriculture has, since 1968, begun
654 Pig, Poultry and Cattle Subsidy Schemes designed to upgrade
[241] Tongan livestock production. The Pig Subsidy Scheme, which was initiated in 1969, provided three weaner pigs, bred from New Zealand stock, to Tongan farmers who were willing to construct suitable pig sties with cement floors and a water supply, and to plant approved food crops--such as manioc, corn, and sweet potatoes. The Department also supplied the farmer with sufficient protein supplement until pigs reached slaughtering weight. The pigs were then to be marketed, after which the farmer would be credited with money to buy his own breeding stock and protein supplement to start his own pig farm (Government of Tonga, 1969a:15).

235 The Poultry Subsidy Scheme, initiated in 1971, provides
654 one-half of the initial poultry stock to those farmers who construct poultry houses according to Agriculture Department
[439] specifications. The poultry distributed to farmers is reared from New Zealand stock imported since 1970. Additional aims of the Poultry Subsidy Scheme include a

235 654 hatchery to sell day-old chicks to farmers at half the current price of imported stock and the construction of slaughtering facilities at the Government Farm in Vaini.

233 654 The Cattle Subsidy Scheme, which was initiated in 1972, is a long-term project designed to make Tonga self sufficient in beef production. The Scheme subsidizes barbed wire fencing, a reticulated water system, and the clearance of land; it plans to distribute heifer calves at a subsidized price to members of the Scheme who meet minimum standards. The minimum size allotment required for membership in the scheme is 4 acres, although as of December 1971, 35 farmers who had been accepted by the Scheme had allotments averaging the standard 8 1/4 acres (Department of Agriculture, 1971:37-38). Also under the Cattle Subsidy Scheme is a pasture improvement program, under which sirato (Phaseolus atropurpureus), pangola grass (Digitaria decumbens), Para grass (Brachiaria mutica), and elephant grass (Pennisetum purpureum) have been introduced (Nusbaum, 1972).

233 654 246

232 231 654 [439] In addition to these primary schemes, the Department of Agriculture has also imported Santa Gertrudis, Hereford, and Friesian bulls and other cattle as well as high quality pig breeding stock to upgrade local stock through "Honeymoon Schemes" where farmers bring their animals to the Government Farm to be mated to these animals. In another program, stallions are taken to villages where they are bred to local

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244 promise as an export crop, was found on 2 percent of the sample allotments, comprising 4 percent of the commercial acreage. In one instance, it was planted alone and, in another, was planted together with manioc.

241
243 Corn or koane (Zea mays) was found in one instance in a large homogeneous stand of approximately 0.5 acres (0.2 hectares). Commercial corn growing on Tongatapu seems to [235] be increasing owing to the establishment of a chicken feed industry, which has offered to buy increasing amounts of dried corn from farmers.

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245 Vanilla or vanila (Vanilla planifolia) was present on only one of the sample allotments. There were approximately 40 individual plants, each supported by a physic nut tree or fiki (Jatropha curcas). These vanilla plants, like many others that have been recently planted on Tongatapu, were not yet in production.

241 Nature of Intercropping

One of the major foci of the survey of bush allotments was the nature of intercropping practices. The primary focus was on major staple and commercial crops. Supplementary crops are infrequently intercropped with major crops and are more often planted as borders on or around dwellings on bush allotments.

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244 Yams ('ufi) are generally the first crop planted in a recently cleared area and it is in the yam garden or ma'ala where intercropping is most prevalent. In the 53 instances

24| these allotments there were permanent dwellings. There were
23| tethered horses on 15 allotments, 7 of which had permanent dwellings; goats on 3 and cattle on 1, all where permanent dwellings were present; chickens on 13, in 12 cases near permanent dwellings; and ducks on 2, both near permanent
[235] dwellings. In only one case were chickens kept in pens in large numbers. Holders of allotments without permanent dwellings may keep most animals on their town allotments.

312 upon a common public water tap.
369

Table 45. Frequency occurrence of specified water systems on 192 town allotments (113 in Nuku'alofa and 79 in rural villages).

Water System	Nuku'alofa Occurrences	Rural Occurrences
Private tap	41	-
Well	48	2
Rainfall catchment	41	13

231 There was also considerable livestock keeping on town allotments which, in many cases, tends to affect the types
231 of plants that can be grown there (Table 46). Chickens,
369 goats, cattle, dogs, and cats were found with similar frequencies on town allotments in both Nuku'alofa and the
[235] rural villages. Of the 141 allotments with chickens, 19
[241] allotments had improved chicken breeds for egg production, 13 of these in Nuku'alofa. Pigs and horses, however, which cause the most widespread damage to crops, were much more abundant on rural town allotments. Furthermore, in Nuku'alofa, on only 7 percent of the allotments were pigs allowed to roam free, whereas in the rural villages, pigs were allowed to roam free on 67 percent of the allotments.
[241] Even in Nuku'alofa, where it is illegal for pigs and horses

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[232] /170 cont./

453. See J. J. Labilladière, Relation du Voyage... /Account of the voyage.../ II. p. 149.

and do so today in order to obtain more tender meat.

Chicken:

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[178]
[262] The--still mostly semi-wild--chickens have approximately the same importance in the economy of the commoners as in older times. They too are not part of the daily food, but constitute the "reserve" for various (festive) occasions /171/ when a pig need not be slaughtered and one can make do with a chicken. Most of the nobles today act in the same way, in contrast to past times. (454)

454. See, for example, W. Waldegrave, Extracts... p. 187.

Chickens are free on village properties and also on the plantations. They usually roost in trees. Thay are quite timid, especially on the plantations. (There, for feeding, they are still sometimes called out of thickets with the conch shell.) Chickens are fed the grated meat of ripe coconuts; but they find a large part of their necessary food by themselves. The natives generally pay little [262] attention to their eggs which they lay in the bush and in hidden places in the village.

Horse:

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[136] Horses were repeatedly brought to Tonga by Europeans. But it has only been in the last eight decades that the Tongans, to an increasing extent, realized how useful these animals can be to bridge the often great distances to the plantations. The natives have become quite skillfull riders, and especially the young often race over the bad [541] roads in the bush land at a bold gallop. Impromptu horse races are quite popular in some places (for example, on Tongatapu and Vava'u). The natives ride without a saddle or, instead, use an old European sack or a bundle of dried banana leaves. On such pads they frequently

/171 cont./

231 without bothering about them, so that some cattle were near /172/ death from thirst or actually died. On Nomuka there is a group [476] (kautaha) of Tongans who jointly own a herd of some 20 cattle that are left on the usually unoccupied neighboring island of Nomuka Iki and live there half-wild without any particular care; if the men want to slaughter one of these animals they usually shoot it.

Goat:

In goats, too, which were brought to the Archipelago, the Tongans so far have not shown much more interest. The natives who own such animals tether them on their property or tie them to a tree on their [262] plantations, so that they can find their own food. Only the meat of goats is used.

Duck:

231 A few natives on some of the islands keep ducks, which have also 235 been introduced in Tonga by Europeans. Aside from the slight [136] interest of the Tongans for these animals in general, it is the lack of running and still fresh water which very much prevents a widespread occurrence of ducks in the Archipelago.

Dog:

231 The number of Tongans who regard a dog as their property and give it food is small. Nevertheless, there are dogs in all villages, the majority of which are very skinny, neglected mixtures of various breeds. They usually have to seek their own food, and they suffer, especially in times of drought. The villagers, most of whom treat their dogs brutally, nevertheless like to use them to keep watch over [262] straying pigs. Seldom are better fed dogs slaughtered to be eaten (as they were even a century and a half ago). (465)

456. See J. Martin, loc. cit. I. p. 265.